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of Ps. lxxviii. 22 there is no similar incongruity. Regarding פרעות, however, as originally meaning "Pharaohs" we may perhaps attain a more suitable sense. The transition from "Pharaohs" to "chiefs" or "leaders" generally is not difficult to understand; and thus we may come to the rendering of the Septuagint, ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν. But the difficulty with regard to the head as a part of the body remains. If, however, we render ראש, as we are quite justified in doing, by "chief" or "principal" (cf. Ezek. xxvii. 22; Exod. xxx. 23), the difficulty disappears; and there is no incongruity in "My sword shall devour flesh from the chief leaders of the foe." If it should be said that, from the sense of פרעות it may be inferred that the "Song of Moses" is of later date than the "Song of Deborah," the inference is probably just; but it need scarcely be added that to determine the relative dates of the two poems is a matter of no small difficulty. The attempt to do so need not now be made.

THOMAS TYLER.

## NOTES TO THE EGYPTIAN FRAGMENTS OF THE HAGADAH.

I WOULD suggest a few corrections in the texts recently communicated by Mr. I. Abrahams from the fragments of the Genizah.

The note, p. 44, note 1, אמר' ילש בצק ועל חמצתו, ought most likely to be read אמר' מלוש בצק עד חומצתו [ב], and refers to Hosea vii. 4 as the source for the words in the text, שלא הספיק בצקן . . . להחמיץ. But עד is written instead of על, p. 45, ll. 7 and 9 at the bottom.

P. 47, l. 2. Read יביע for יניע, and l. 6, בונה instead of יונה.

P. 48, l. 4 at the bottom. Read כנפי יונה נחפה בכסף after Ps. lxxviii. 14.

Ibid., l. 3. The sign of interrogation must be deleted. The words ואלהאלה יידון are Arabic, and denote additional words pronounced on taking the third cup.

P. 50, l. 19. In the sentence תם יחרך אלמאידה תלת מראד ויקול, read מראה instead of מראד, i. e. "then he moves the table three times and says."

Ibid., l. 21. The gap must be simply filled thus: [אלכאם] תם ינאב, i. e. "the second cup is poured out and say."

I have in my possession a fragment of the Hagadah from the Genizah in Cairo. It consists of four sheets of paper, 13.5 × 9.5 cm., and commences with the words, בקש לעקור הכל. The verses from

Scripture introduced by שֵׁנ are considerably abbreviated, and usually marked וְ (וגומר). The following passage is different from the usual reading: וִירָא אֶת עֵינָיו כִּמְה שֵׁנ וִירָא אִים [= אֱלֹהִים] אֶת בְּנֵי יִשְׂרָאֵל: וִידַע אִים אֶת עֲמָלָנוּ זֶה פְּרִישֶׁת דֶּרֶךְ אֶרֶץ כִּמְה שֵׁנ כָּל הַבֵּן הִילּוּד הִיאֹוֹרָה תִּשְׁלִיכֻהוּ וְכָל הַבַּת תִּחְיוֹן.

The text stops after רָצַח עֹדֵשׁ בְּאַחֵב.

Strange enough, עֲבָדִים הֵיינוּ is written on the last page, although it is designated as the commencement by the words בִּשְׁמִי. But the piece, as far as it is contained in the fragment, differs from the usual reading, and also from that given above, p. 50: עֲבָדִים הֵיינוּ לַפְּרָעָה בְּמִצְרַיִם וְיֹצִיאֵנוּ יְיָ מִמִּצְרַיִם בִּיד חֲזָקָה שֶׁאֵינָנו לֹא הוֹצִיא הַקֹּבֶה אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם עַדִּין אֲנוּ בְּנֵינוּ וּבְנֵי בְּנֵינוּ מִשׁוּעֲבָדִים לַפְּרָעָה מֶלֶךְ מִצְרַיִם מִצְוָה עָלֵינוּ לִסְפֹּר בִּיצִיאַת מִצְרַיִם אֲפִילוּ כָלֵנוּ חֲכָמִים כָּלֵנוּ נְבוֹנִים כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצְוָה עָלֵינוּ לִסְפֹּר בִּיצִיאַת מִצְרַיִם אֲפִילוּ.

I consider it to be noteworthy, that already in the Egyptian Hagadoth are found the commencements of the illustration of that little book which has subsequently had such great development in the history of Jewish art. Thus I have met with, in a fragment from the Genizah in Cairo, a pen and ink drawing, meant to illustrate מִצְוָה זוּ and מִצְוָה זוּ מִרּוֹר; a rude enough drawing, but remarkable as a commencement of the series of pictures which, in later times, was so richly developed.

DAVID KAUFMANN.

#### NOTES TO THE J. Q. R., IX, pp. 669 sqq.

I WOULD like to supplement the corrections of Mr. E. N. Adler's interesting publication, published by Herr Halberstam in the last number of this REVIEW, p. 165, by the following further remarks.

P. 671, l. 2. הקרמתי is a misprint for הקרמוני; also *ibid.*, l. 7, פרנס for פרנס.

P. 683, l. 23. Read עלי for עלה; אר for אר; תכו for תכו.

*Ibid.*, note 3. "Jer. Tamid 7." This is, of course, an erroneous quotation, there being no Jerushalmi to the treatise of Tamid. The passage quoted here occurs Jer. Joma, p. 40 c. The error originated in the circumstance that both in Joma and in Tamid the third chapter commences with the words להם הממונה.

P. 687, l. 10. Instead of לא סטר read אלסטר or אלסטר "the lines."